

# UNIDAD 8: KANT Y LA ILUSTRACIÓN

## 1. Introducción: La Ilustración

### Definición

La Ilustración es un movimiento intelectual surgido a finales del siglo XVIII (a partir de la obra de Locke, Bayle y Newton) y que adquiere una enorme fuerza durante el siglo XVIII (que será, por ello, conocido como el "Siglo de las Luces"). Es especialmente en Inglaterra, Francia y Alemania.

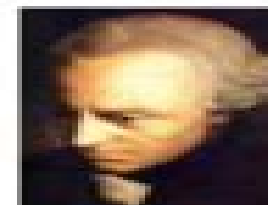
Se caracteriza por una confianza absoluta en que la razón puede resolver todos los problemas humanos, tanto los de índole político-social, como religiosa, así como la potenciación del progreso científico. Esta confianza en la razón tiene sus orígenes en la filosofía racionalista, pero los ilustrados manejan un concepto de razón ligeramente distinto.

### Características de la razón ilustrada:

1. Es **autónoma**. Esto quiere decir que se vale por sí misma, sin necesidad de ayudas externas (como la que le podía haber dado la fe o la tradición). Por lo tanto, hay que confiar plenamente en su propia capacidad para conocer la realidad y guiar el comportamiento humano, individual y colectivo.
2. Es **secular**, esto es, laica. Una de las consecuencias de la autonomía de la razón es un secularismo. Pues, si el racionalismo hacía depender toda su validez como doctrina filosófica en la razón divina, la Ilustración pone como tribunal último de la razón a la razón misma, confiando plenamente en sus capacidades y en su progreso. Esto no implica una defensa del ateísmo. Dios puede seguir siendo importante, incluso imprescindible (Deísmo). Pero el Dios de los ilustrados será un Dios racional y aique se accede a través de la razón.
3. Es **limitada**. A diferencia del concepto racionalista de razón, los ilustrados consideran que la razón, aún siendo autónoma, es limitada. Pero los límites no son externos, sino internos; esto es, vienen dados por la propia naturaleza de la razón. Así, por ejemplo, los ilustrados consideran que la razón tiene que partir de la experiencia, de lo dado, y no puede, como creían los racionalistas, conocer a partir de unos primeros principios sacados de sí misma.
4. Es **universal**. Esto quiere decir que es una y la misma para todos los seres humanos.
5. Es **analítica y crítica**. Esto quiere decir que no acepta nada como dogma, que somete todo a análisis. Y comenzará por someter a análisis aquellos factores externos que coartaban su libertad, tales como los prejuicios, la tradición, las supersticiones y toda forma de autoridad que pretenda imponer límites externos al uso de la razón. Esta actitud crítica lleva a la defensa de la tolerancia (en el ámbito político, religioso, en las costumbres, etc.)

- En el terreno **político** intentan explicar los orígenes de la sociedad, dar un fundamento racional al Estado (rechando mano, frecuentemente, de teorías contractualistas) y defender la libertad y la tolerancia. Esto les lleva a ser críticos con el feudalismo y las monarquías absolutas, aunque en ocasiones establecen buenas relaciones con determinados monarcas que hacen suyos las propuestas ilustradas (dando, así origen al **despotismo ilustrado**).

- En el **aspecto religioso** la mayoría de los ilustrados defienden posturas deístas. Se conoce como deísta a toda posición que defiende la existencia de Dios, pero negándole valor a la revelación y a los rituales religiosos. Para los deístas, Dios sólo puede ser conocido a través de la razón, como causa del mundo. Además, consideran que todas las religiones coinciden en lo fundamental, por lo que los diversos rituales y las expresiones históricas de las diversas religiones son algo superfluo, cuando no mera superstición. Tras los rituales y las manifestaciones históricas habría



# Nueva Gua A De La Ilustracion

**Victor M. Corman**



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